

**ANGER
&
ITS REMEDY**

**Discourses By:
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**Published By:
Khanqah Dept
Darut Tarbiah Wal Irshad
Leicester
England**

Anger & Its Remedy

Discourses By: Hadhrat Moulana Adam Sahib (D.B)

Venue: Jam-e-Mosque, Leicester

Compiled By: Mufti Muhammad

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Published By:

Darut Tarbiah Wal Irshad

Asfordby Street

Leicester

England

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CONTENTS

Compilers Note	1
Foreword	2

Majlis no.1

Anger	3
Clarity of a misconception	3
Rasulullah (sallallahu alaihi wasallam)'s anger when called for	4
Rasulullah (sallallahu alaihi wasallam) does not get angry when not warranted	4
Attribute of awe and grace	5
Musa (A.S.)'s awe	5
Rasulullah (sallallahu alaihi wasallam)'s grace	6
Rasulullah (sallallahu aliahi wasallam)'s awe	7
Story of a parrot	7

Majlis no.2

Ponder before divorcing	9
The advice of Moulana Badre'alam Mir'ti (R)	10
The anger of the Prophets and saints	10
Emulating the sunnat and taqwa	11
Rasulullah (sallallahu alaihi wasallam)'s precaution	12
An amazing incident	13

Majlis no.3

The Duā of Rasulallah (sallallahu alaihi wasallm)	16
The drainpipe of Hadhrat Abbas (R.A.)	17
Swallow your anger	18
Endow evil with good	18
Forgive as much as you desire to be forgiven	19

Majlis no. 4

An incident of Hadhrat Raipuri (R)	20
Remedy to anger	21
Ahādith on anger	23
Adopt steadfastness	24

COMPILERS NOTE

All praise is due to Allah Ta'āla, through Who's Grace, I am fortunate to present to the readers the second edition of the discourses of my dear and respected father, Hadhrat Sheikh Moulana Adam Sahib (Damat Barkatun), 'ANGER AND ITS REMEDY'

This booklet is a compilation of the discourses delivered by Hadhrat during the month of Ramadhān 1998/1418 Jam-e-Mosque, Leicester. The discourses have invaluable advises relating to anger, and how one suffering from this spiritual malady can be cured. May Allah cure us all from this malady. Āmeen.

The compilation of this booklet has been done through the aid of cassettes, I humbly request the reader to point out any mistakes that may have occurred during the compilation of this booklet.

May Allah Ta'āla accept the work of this humble servant, and make it a means of salvation for Hadhrat (D.B.), family, friends and all those who assisted in the publication of this booklet. May Allah grant us the strength to compile many more of Hadhrat's discourses. Āmeen.

Muhammad bin Hadhrat Moulana Adam Sahib (D.B.).
At present, Darul Uloom Karachi.
8/9/1998-16/5/1419.

FOREWORD

By:

Shaikhul Hadith Hadhrat Moulana Yusuf Motala Sahib (Damat Barkatun)

All praise be to Allah

Dear Mufti Muhammad (May Allah protect him) has commenced a series of compilations in Urdu and translations in English of speeches delivered by his respected father Hadhrat Moulana Adam Saheb (Damat Barkatun). May Allah accept his efforts and make it a means of salvation in the hereafter.

Well-prepared, thoroughly researched written material is very different (in style and structure) to the impromptu spoken word. Speech does not always allow for the same degree of accuracy that written text provides as the availability of time for reflection and verification make greater authenticity and clarity possible. Muhammad being also a Mufti, therefore I am sure he is aware of this and as such will with the consent of his father make any necessary amendments before publication.

May Allah Ta'ala make this booklet a source of benefit and guidance for all Muslims. There are countless works of great Islamic literature that need to be rendered into English for the English speaking community. May Allah inspire us towards greater good, Āmeen.

(Hadhrat Moulana) Yusuf Motala (sahib)
Darul Uloom, Holcombe, Bury.
12 Muharram / 28 April 1999.

MAJLIS NO.1

Dear friends! We are at present observing the month of Ramadhan. In this month one should at least reflect on the types of spiritual maladies we are suffering from. On realising the type of spiritual illness we are suffering from we should at once pay attention to remedy it.

ANGER

From among such maladies is, anger. Anger comprehends in it the destruction of both ones terrestrial life and the Hereafter. Many are those who are living a life of suffering due to their anger. In anger, one divorces his wife, she is left crying, and the children are left crying so many people have to suffer due to one person's anger.

A person was only 9 months married, his wife was expecting their first child and he divorced her. The incident that transpired for the divorce was, the couple were hosts to some visitors and an argument erupted on what to feed them. The husband became angry with his wife and in the state of anger divorced her. He issued a complete divorce of three. That same evening he came to me relating the story and looking for some way out of the mess he got himself into. I thoroughly explained to him that his marriage with his wife was over and he could not redeem it. Later he came back to me showing some article, to this I replied I am informing you from the Qur'ān and you are showing me an article. This is just one incident there are many such incidents.

CLARITY OF A MISCONCEPTION

At times we object by saying, the Prophets (A. S) got angry too, similarly so did the Sahāba (R. A). Hence, how could anger be unlawful?

Dear friends! Their anger was for the truth, such anger that is for Deen is not only lawful but also indispensable. Imām Mālik (R) says, a person who does not get angered for the truth is like a Donkey. For instance a person ridicule's Rasulallah (Sallallahu Alaihi Wasallam) and it does not anger us the least bit, this is unlawful. Therefore, anger which is for the sake of Deen, and regarding the commands of Allah, such anger is lawful and warranted. Hence it is this

type of anger that the Prophets (A. S) and the Sahāba (R.A) had. We should not simply get angry because of the Prophets (A. S) and Sahāba (R.A) did, for they got angry in the beam of Shariah. One must first see for what motive they are becoming angered.

RASULULLAH (SALLALLAHU ALAIHI WASALLAM)'S ANGER WHEN CALLED FOR

For example, on one occasion Rasulallah (Sallallahu Alaihi Wasallam) was naming some attributes of Khadija (R.A.), and verily, Khadija (R.A.) had some outstanding qualities. The day Rasulallah (Sallallahu Alaihi Wasallam) received divine revelation she told Rasulallah (Sallallahu Alaihi Wasallam) I am willing to sacrifice my wealth and life for you. She was the first person to accept Islām and gave Rasulallah (Sallallahu Alaihi Wasallam) immense support. Rasulallah (Sallallahu Alaihi Wasallam) would always speak well of her, and also keep good ties with her relatives.

On hearing Rasulallah (Sallallahu Alaihi Wasallam) praising Khadija (R.A.), Aisha (R.A.) out of her love for Rasulallah (Sallallahu Alaihi Wasallam) said, "O Rasulallah, why praise her, while you have me." Upon this Rasulallah (Sallallahu Alaihi Wasallam) became so angered, that Aisha (R.A.) said, "From now on I will only mention Hadhrat Khadijah with adore". This anger of Rasulallah (Sallallahu Alaihi Wasallam) was for Deen, as Khadija (R.A.) had served Deen greatly.

RASULULLAH (SALLALLAHU ALAIHI WASALLAM) DOES NOT GET ANGRY WHEN NOT WARRANTED

On the other hand there are occasions when due to it being inconsequential to become angry Rasulallah (Sallallahu Alaihi Wasallam) would not.

Once when Rasulallah (Sallallahu Alaihi Wasallam) was with Aisha (R.A.) during her night, one of the other wives sent something in a container for Rasulallah (Sallallahu Alaihi Wasallam). On receiving it Aisha (R.A.) through the container down and broke it, as she was upset of it being sent during her turn. On seeing this Rasulallah (Sallallahu Alaihi Wasallam) disregarded it, knowing Aisha (R.A.) was not at fault.

ATTRIBUTE OF AWE AND GRACE

Rasulullah (Sallallahu Alaihi Wasallam) possessed both qualities of awe and grace. At times matters were undertaken with awe and at times with grace. There would be times when so much grace would be showed that Allah Ta'āla had to reveal the following verse:

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ

"O Prophet! Strive against the disbelieves and the hypocrites, and be stern with them." (At Tahreem. V.9)

To Musa (A.S.) Allah Ta'āla revealed:

فَقُولَا لَهُ قَوْلًا لَيِّنًا

"Speak unto him a gentle word." (Ta-Hā V. 44)

Allah Ta'āla commands Musa (A.S.) to speak kindly with Firoun, as Musa (A.S.) had strictness in his nature. Allah Ta'āla has two qualities, one being Grace the other Awe. In some Prophets like Musa (A.S.) the quality of awe was greater and others like our own Rasulullah (Sallallahu Alaihi Wasallam) grace was greater.

MUSA (A.S.)'S AWE

The awe and strength of Musa (A.S.) has been mentioned in the Qurān where Allah Ta'āla highlighted it by the incident of a Qibti (Coptic), who was fighting with another man from the clan of Musa (A.S.)

فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ

"So Musa struck him with his fist and killed him." (Surah Qassas)

Commentators of the Qur'ān mention that, Musa (A.S.) hadn't intended to kill the Coptic, and it is also mentioned that he died just by seing the fist of Musa (A.S.).

Anyhow, due to the quality of awe being greater in Musa (A.S.) Allah Ta'āla advised Musa (A.S.) to speak gently with Firoun. However, this does not mean he did not possess any grace. Musa (A.S.)'s assisting the two daughters of Shuaib (A.S.) at a well is proof of his kindness.

Rasulullah (Sallallahu Alaihi Wasallam) possessed both awe and grace. However, the quality of grace remained dominant.

RASULULLAH (SALLALLAHU ALAIHI WASALLAM)'S GRACE

It is mentioned in a narration that once a youth came to Rasulullah (Sallallahu Alaihi Wasallam) saying he is inclined towards committing zina with a particular woman. Rasulullah (Sallallahu Alaihi Wasallam) without becoming angered asked in a gentle manner, "If someone desires to make zina with your mother how would you feel? If someone desires to make zina with your sister how would you feel." The youth replied, "I would feel very troubled about it". Rasulullah (Sallallahu Alaihi Wasallam) said, "Similarly this woman is also someone's mother, sister or daughter." The youth mentions, "After this conversation never did I ever desire to commit such an act."

Another well know incident is of a villager who had newly accepted Islām. This villager not knowing the etiquette's of the Masjid, once entered the Masjid-e-Nabawi and began to urinate inside it. The Sahāba (R.A.) ran to stop him, but Rasulullah (Sallallahu Alaihi Wasallam) stopped them, saying that they should let him first finish, by stopping him and by him running the entire Mosque would become messed. When he had finished, Rasulullah (Sallallahu Alaihi Wasallam) called and spoke to him most kindly, explaining that,

إِنَّ هَذِهِ الْمَسَاجِدَ لَا تَصْلُحُ لِشَيْءٍ مِنْ هَذَا الْبَوْلِ
وَلَا الْقَدْرِ وَأَمَّا هِيَ لِذِكْرِ اللَّهِ وَالصَّلَاةِ وَقِرَاءَةِ الْقُرْآنِ

" Mosques are for the performance of Salāh, the Zikr of Allah and the Tilāwat of the Qur'ān, and as such they should be kept clean."

(Sahih Muslim Pg 138 Vol 1)

This is grace and thoughtfulness.

RASULULLAH (SALLALLAHU ALIAHI WASALLAM)'S AWE

On the other hand listen to the awe of Rasulullah (Sallallahu Alaihi Wasallam). Once a person spat on the walls of Masjid e Nabawi, which angered Rasulullah (Sallallahu Alaihi Wasallam) immensely, that he made the person clean it himself.

It is also well known whilst Rasulullah (Sallallahu Alaihi Wasallam) would deliver his sermon his eyes would become so red with anger that the Sahābah (R.A.) could not look into the eyes of Rasulullah (Sallallahu Alaihi Wasallam).

Hence, we should always try and sense whether our anger is due to worldly reasons or for the sake of Deen. If one cannot judge then one should ask those of better understanding than himself. Many times our nafs itself will tell us what it was for.

STORY OF A PARROT

Hadhrat Moulana Rumi (R) has mentioned an incident. We should be grateful to Allah for having blessed us with such people like Moulana Rumi (R). His book Mathnawi is a remarkable inspired book. Hadhrat Moulana Qasim Nānotwi (R) used to say there is no example to the Qur'ān, Ahādith and the Mathnawi. In the Khānqah of Hadhrat Hāji Imdādullah (R) the Mathnawi would be taught to the Mureeds. Hadhrat Thānwi (R) learnt the Mathnawi from Hāji Saheb, and today we interpretate the Mathnawi as taught to us by Hadhrat Thānwi (R).

As I was saying Moulana Rumi (R) has mentioned a story regarding a parrot that a person kept it in his medicine shop. A parrot is a good bird to keep, as Allah has blessed it with intelligence. I may as well tell you that the green ones are the most intelligent. On one of my recent trips to Panama, one of my hosts had two parrots, a male and female. I noticed both uttering something in their local language, hence, I asked what they had said. My host told me they were telling each other, "I am yours and you are mine." See how intelligent they are!

This reminds me of something I read in a Persian book I once taught in Jamiah Islamiah Dhabel (India). In it there is a story of a person who had taught his parrot to say, "without doubt." The person took his parrot to the Bazaar to sell. When a customer arrived he said to the parrot, 'you are a good parrot' the parrot replied, 'without doubt', on hearing this the customer said, 'I could earn allot through you', the parrot replied, 'without doubt'. The customer bought the parrot and came home in a jovial mood. The next day he put the parrot in his shop, once after a few days while the parrot kept on repeating the same word, "Without doubt". Its new owner said to the parrot, 'I think I made a mistake purchasing you'. The parrot replied 'Without doubt'.

Going back to the story in Mathnawi. The parrot this shopkeeper had kept would welcome customers and would entertain them. One day when the shopkeeper was out of the shop a mouse ran in the shop and on seeing it a cat rushed to it. The parrot noticing the cat thought the cat would make a meal out of him, so the parrot made a sudden move. In making the move the parrot knocked over a bottle of almond oil, which made a mess in the shop. On his return the shopkeeper on seeing the mess struck the parrot over the head. The owner hit it so hard that the hair on top of the parrots' head dropped out. This made the parrot very upset with its owner and remained in one corner of the shop. One day a person with a clean- scalp entered the shop, on seeing him the parrot screamed, 'it seems you too dropped your master's bottle of almond oil'.

Moulana Rumi (R) mentioning this incident gives us the lesson that we should not judge ourselves over the pious people. Hence, we should not think the Prophets (A. S) and the Sahābah (R.A.) become angered just as we do. We should realise our anger is totally different to the anger of pious people. He further says, the word 'sher' in Urdu is written the same but one is a lion that eats us and the other is the name of milk which we drink, two different meanings despite looking the same.

Tomorrow I shall Inshallah carry on with this topic. In it many sayings of Rasulullah (Sallallahu Alaihi Wasallam) comes to mind. I become very emotional on hearing about Rasulullah (Sallallahu Alaihi Wasallam), I am sure

this will be the case with you too. There is no pleasure without the mention of Rasulallah (Sallallahu Alaihi Wasallam).

Let us start practising upon this as soon as possible. May Allah grant us the ability. Āmeen.

MAJLIS NO.2

Dear friends! Yesterday I had mentioned that anger is such that in a short while it can destroy everything. I mentioned an incident of a divorce, how many people had to suffer from it. Marriage is such that when a person decides to wed it cannot get done by just sitting. One has to include ones parents, they then discuss it with other family members, after which the girls parents are informed, they in turn decide. After an agreement is made the couple get engaged thereafter the whole formality of Nikāh follows. So much activity takes place before one finally gets married. However, divorce is such, anger enters and that's it, hardly any effort is needed.

PONDER BEFORE DIVORCING

Rasulallah (Sallallahu Alaihi Wasallam) says regarding divorce,

أَبْغَضُ الْحَلَالِ إِلَى اللَّهِ عَزَّ وَجَلَّ الطَّلَاقُ

"The most disliked lawful act by Allah is divorce."

(Abu Dā'ud Vol.1 P.296).

When the desire to divorce enters a person, he should send his wife home for a while and think first. Just as in marriage you consult others the same should be done for divorcing. Many people have benefited from this.

A youth once came to me saying he is immensely furious with his wife and wants to divorce her. I told him to cool down and wait. Thereafter I told him to come back to me after two days. After two days I asked him what had occurred between them, he replied we have both cooled down and all is well.

Every act we do, we should first think before doing it, be it any work of our material life or to do with Deen.

Yesterday I had mentioned we should be cautious on getting angry and not base our anger on that of the pious. Many people tell me, but so and so Nabi, or pious person would also become angry. The answer is they knew when and where to get angry and when not to.

THE ADVICE OF MOULANA BADRE'ĀLAM MIR'TI (R)

Moulana Badre'Ālam Muhājir Madni (R) was a great saintly person who is buried in Jannatul Baqi, Madinah. He has also compiled a commentary on Bukhāri called Faydhul Bāri and was the student of Allama Anwar Shah Kashmiri (R) and prayed Bukhāri four times by him. Moulana during his final days gave some advises amongst which one was, in matters of Deen for a person to remain silent for one's own respect is mockery of Deen and is Harām. For example people are committing Harām, or are speaking loudly on worldly affairs in the Mosque, and one fears by speaking out one will loose respect, this is Harām.

THE ANGER OF THE PROPHETS AND SAINTS

The anger of the Prophets, Sahābah (R.A.), and the Saints was something totally different to our anger. Just today in Tarāweeh we recited a verse mentioning the anger of Musa (A.S.).

وَاتَّخَذَ قَوْمُ مُوسَى مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجَلًا حَسَدًا لَهُ خُورًا

"and the folk of Musa, after he had left them, chose a calf for worship, made out of their own ornaments." (Al-A'rāf V. 148)

When Musa (A.S.) left the Banu Israeel and remained on the mount Toor, on his return he was angered to find the Banu Israeel worshipping a calf. A person by the name of Sāmiri had created an idol of a calf that would make the sounds of a calf too, this intrigued the Banu Israeel and it led them to worship the calf.

In those days there were no such things as cassette players and radios, hence for us such sounds emitting from a lifeless object is of no amazement.

EMULATING THE SUNNAT AND TAQWA

Today, many things have been invented, but despite this, seeing a few unnatural acts we become flabbergasted. Things such as Jādu and Nazr. Our elders advise us to remain steadfast on the Sunnat and learn about Deen from the Ulamā. If these aspects are not within us no matter what a great Sufi or worshipper we become there is still fear we will slip along the lines.

Many people come to visit us who we regard to be great saintly people. Listen! To really judge whether one is really a saintly person or not, see whether he is punctual on Shariah and Sunnat. Does he possess Taqwa or not. If a person is not punctual on the Shariah and does not follow the sunnat, do not accept them. He who does not observe purdah with women, takes services from them, reject such people.

Purdah is essential whilst women take bayat too, and it is also not permissible that the female is in purdah but still in seclusion with the Shaikh. How long does it take for Shaitān to rip that purdah away. The correct act is for they're to be many women behind the purdah or a female from the household.

What can one say about the heart of Rasulullah (Sallallahu Alaihi Wasallam), I do not even have words to describe it. Rasulullah (Sallallahu Alaihi Wasallam)'s heart was washed three times with the water of Jannat. Just imagine how pure it must have been.

Despite this, how would Rasulullah (Sallallahu Alaihi Wasallam) perform the bay'at with women?

Allah Ta'āla says:

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَىٰ أَنْ لَا
يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ
أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ
وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايِعْهُنَّ

"O Prophet! If believing women come unto you, taking oath of allegiance unto you that they will ascribe nothing as partner unto Allah, and will neither steal nor commit adultery nor kill their children, nor produce any lie that they have devised between their hands and feet, nor disobey you in what is right, then accept their allegiance and ask Allah to forgive them. Lo! Allah is Forgiving, Merciful." (Mumtahinah V. 12)

Look, women taking bayat is proven from the Qur'an!

Rasulullah (Sallallahu Alaihi Wasallam) would perform the bayat while the women folk would be behind purdah and a piece of cloth would be used for them to hold onto. Despite Rasulullah (Sallallahu Alaihi Wasallam) being so pure at heart he undertook so much precautions.

Further Allah Ta'āla says in the Qur'an:

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ
ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ

(O Sahābah) when you ask of them anything, then ask from behind a curtain. That is purer for your hearts and for their hearts." (Al Ahzāb V. 53)

RASULULLAH (SALLALLAHU ALAIHI WASALLAM)'S PRECAUTION

It is mentioned in a Hadith that a Sahābiyah (R. A) handed a letter to Rasulullah (Sallallahu Alaihi Wasallam) from behind a veil. Rasulullah (Sallallahu Alaihi Wasallam) told her to put mendi (henna) on her hands in order to differentiate it from the hand of a male.

Once whilst performing Ittikāf two wives of Rasulullah (Sallallahu Alaihi Wasallam) came to see him. You are all aware Rasulullah (Sallallahu Alaihi Wasallam)'s house was attached to Masjid Nabawi. On their return Rasulullah (Sallallahu Alaihi Wasallam) walked with them till the boundary of the Masjid. Whilst with them a Sahābi (R.A.) walked into the Masjid, Rasulullah

(Sallallahu Alaihi Wasallam) said to the Sahābi that they were his wives. The Sahābi (R.A.) assured Rasulullah (Sallallahu Alaihi Wasallam) he had no doubts in Rasulullah (Sallallahu Alaihi Wasallam). Rasulullah (Sallallahu Alaihi Wasallam) replied he is aware of it, however, later in life Shaitān should not create doubt into his mind, which could lead to his destruction. Hence, it was essential for it to be clarified.

Dear friends, from this we can judge the measure of precaution Rasulullah (Sallallahu Alaihi Wasallam) would take despite being so pure in heart. Today we say the peer has been purified. Any person who may even fly in the air and perform miracles but does not adhere to the Qur'ān and Sunnat should not be taken as a guide.

AN AMAZING INCIDENT

I have just remembered an incident. Hakeemul Ummat Hadhrat Thānwi (R) has mentioned an incident in 'Ifādhatul Yawmiyyah' (vol 9, Pg 101) regarding Shaikh AbdulHaq Muhaddith Dehlawi (R). Shaikh AbdulHaq Dehlawi had migrated to Madinah during his old age and was a lover of Rasulullah (Sallallahu Alaihi Wasallam). His title was 'Sahib e Hudhoori' (meaning he used to see Rasulullah Sallallahu Alaihi Wasallam daily). Once he saw Rasulullah (Sallallahu Alaihi Wasallam) in a dream who told him to go back to India and spread the word of Islām. In his dream he told Rasulullah (Sallallahu Alaihi Wasallam), "Being here I am closer to you as I get to make Ziyārat daily." Rasulullah (Sallallahu Alaihi Wasallam) replied, "Go anywhere in the world you will still get to see me and whilst in India make a point of visiting the Ahlullah of that place."

Shaikh Muhaddith Dehlawi adhered to this advice and whenever he would come to know of any pious person around he would pay them a visit.

On one occasion he went to visit a person who had many disciples. On arriving at the peers' place, the peer welcomed him, sat him down and ordered for wine to be served. Muhaddith Dehlawi immediately declined. The peer warned him he would suffer from declining. However, Shaikh Muhaddith Dehlawi (R) did not pay attention to such talk and went away. That very same night as usual he saw Rasulullah (Sallallahu Alaihi Wasallam) in a dream, he

dreamt that Rasulullah (Sallallahu Alaihi Wasallam) and the Sahābah were in a room and he outside. Whenever he made an attempt to enter the room the same person he met would stop him.

The next day Shaikh Muhaddith Dehlawi (R) returned to the person. The person told him, "Hadn't I told you, you will suffer by not drinking with me." Muhaddith Dehlawi replied, "Seeing the Prophet (Sallallahu Alaihi Wasallam) is not Fardh, obeying His commands is. At least I got to see his command being obeyed." That night he dreamt the same dream. On the third night during the same dream Rasulullah (Sallallahu Alaihi Wasallam) suddenly asked the Sahābah as to why Shaikh Muhaddith Dehlawi (R) was not visiting him. Shaikh Muhaddith Dehlawi (R) spoke from outside the room; "This person is stopping me." Rasulullah (Sallallahu Alaihi Wasallam) said "Move out O dog", hence, he disappeared and Shaikh Muhaddith Dehlawi (R) entered and met Rasulullah (Sallallahu Alaihi Wasallam).

The next morning when Shaikh Abdul Haq Muhaddith Dehlawi (R) went to meet the peer, he noticed all his disciples gathered outside his room. On inquiring to his whereabouts, they replied he has not as yet left his room. When Muhaddith Dehlawi entered the room he found no one there. This astonished the disciples. Muhaddith Dehlawi asked if anyone or anything had left the room at all, they replied only a black dog. Muhaddith Dehlawi told them that was their peer and narrated to them the whole incident.

When this incident was narrated in Hadhrat Thanwi (R)'s Majlis, khawaja AzizulHasan Majzooob (R) asked Hadhrat Thānwi (R) how could such a Drunkard be seen in the room of Rasulullah (Sallallahu Alaihi Wasallam). What an answer Hadhrat Thānwi (R) gave, this is the blessing of adherence to the Shariah, such wisdom cannot be attained from books. He replied that this person was actually standing outside the room of Rasulullah (Sallallahu Alaihi Wasallam), whereas Abu Jahal and the Munāfiqeen would be inside Masjid e Nabawi, the Munāfiqeen would even perform Salāh in the first row. Hence, if they could enter why would it be far fetched for such a person to be standing out side his room.

Anyhow! Dear friends, the talk moved from Musa (A.S.), this was a very important issue which needed clarification. If Allah Ta'āla wills we will

continue with the topic regarding anger tomorrow. May Allah Ta'āla grant us the ability. Āmeen,

MAJLIS NO.3

Dear friends! Yesterday I was narrating about the anger of Musa (A.S). When he returned from the mount Toor and noticed the Banu Israeel worshipping a calf, it angered him greatly. Musa (A.S) had appointed his brother Haroon (A.S) as his deputy while away. Musa (A.S) became extremely angry with him too.

Allah Ta'āla mentions this in the Qur'ān,

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِيفًا قَالَ بِئْسَمَا
خَلَفْتُمُونِي مِن بَعْدِي - أَعْجَلْتُمُ أَمْرَ رَبِّكُمْ - وَالْقَىٰ الْأَلْوَابِحَ
وَآخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ -

"And when Musa returned to his people, angry and grieved, he said, 'Evil is that which you took after I had left you. Would you hasten on the judgement of your Lord?' And he cast down the tablets, and seized his brother by the head, dragging him toward him." (Al A'rāf)

Haroon (A) said:

يَا بَنُوؤُمَّم لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي - إِنِّي خَشِيتُ أَنْ
تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي -

"O son of my mother! Clutch not my beard nor my head! I feared you would say, you have caused division among the Bani Israeel, and have not waited for my word." (Surah Tā-Hā)

Commentators of the Qur'ān say the more punctual a person is on the Shariah the more angered he becomes on seeing the laws of the Shariah being broken. Musa (A.S) after all was a messenger of Allah. How could he not get angered?

After calming down Musa (A.S) made the following Duā.

رَبِّ اغْفِرْ لِي وَلِإِخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ - وَأَنْتَ أَرْحَمُ
الرَّحِيمِينَ -

"O Allah forgive me, forgive my brother and enter us into your Mercy. And You are most Merciful." (Al A'rāf)

From this we learn after becoming angry with a person, we should ask forgiveness for ourselves and make duā for that person too.

THE DUĀ OF RASULULLAH (SALLALLAHU ALAIHI WASALLM)

Rasulullah (Sallallhu Alaihi Wasallam) use to make a very precious and beautiful Duā. This Duā is in the Tuesday ritual of Munājāt-e-Maqbool. One should try to learn it and read it.

The Duā is:

اللَّهُمَّ إِنِّي أَخَذْتُ عِنْدَكَ عَهْدًا لَنْ تُخْلِفَنِيهِ - فَإِنَّمَا أَنَا
بَشَرٌ - فَأَيُّمَا مُؤْمِنٍ أذَيْتُهُ شَتَمْتَهُ لَعْنَتُهُ حَلَدَتْهُ فَاجْعَلْهَا لَهُ
صَلْوَةً وَزَكَاةً وَقُرْبَةً -

"O Allah I take an oath with You, do not do contrary to it" This is not arrogance but an act of good in taking such an oath with Allah. "As I am human" The Prophet of Allah (Sallallahu Alaihi Wasallam) was human too. however, there is differences in humans, just as differences in stones despite being one. One is a normal stone the other a diamond. Rasulallah (Sallallhu Alaihi Wasallam) was also a human but was such who had surpassed the Angels.

"If I ever cause any harm to any one either by speaking ill of them or by cursing them, alter it into blessings for them."

Rasulullah (Sallallahu Alaihi Wasallam) knew he was also human, hence, he could by human nature unexpectedly cause someone harm. By this Duā it becomes a means of that persons blessing.

The incident of Musa (A.S) shows us how important it is for one to get angry on matters of Shariah. In actual fact it becomes compulsory at such times. But to get angered for personal reasons, or out of jealousy, hatred or oppression as is prevalent in our society is not permissible.

THE DRAINPIPE OF HADHRAT ABBAS (R.A.)

During his Khilāfat Hadhrat Umar (R.A.) once walked out of Masjid-e-Nabawi on a rainy day. Outside Masjid-e-Nabawi was a drainpipe, which had been leaking for some time causing people to get wet. Umar (R.A.) became angered seeing it and jumped and broke it. This drainpipe was adjacent to Masjid Nabawi but belonged to the house of Abbas (R.A.) the uncle of Rasulallah (Sallallahu Alaihi Wasallam). On enquiring and finding out who had broken the drainpipe, Abbas (R.A.) laid a case against Umar (R.A.). During the case Umar (R.A.) mentioned his reason for breaking it. Abbas (R.A.) asked, "Are you aware how it was put up? One rainy day Rasulallah (Sallallahu Alaihi Wasallam) desired a drainpipe should be placed, however we could not find a high place for it so it was fixed a little low. Rasulallah (Sallallahu Alaihi Wasallam) ordered me to stand on his back and fix it. I declined to stand on his back, but Rasulallah (Sallallahu Alaihi Wasallam) said it would please him if I did so. This drainpipe was fixed with me standing on the back of Rasulallah (Sallallahu Alaihi Wasallam)." On hearing this Umar (R.A.) burst out crying as to what he had done and ordered Abbas (R.A.) to climb onto his back and re-fix it.

Look dear friends, Umar (R.A.) rightly became angered with the drainpipe as it was causing inconvenience to others, but afterwards became totally ashamed and controlled his anger. Therefore even if we become angered in matters of Deen, we need to control our anger.

SWALLOW YOUR ANGER

Whenever one becomes angered in any matter regarding worldly affairs immediately swallow it. It is impossible that one will never become angry, one will, but it is necessary to swallow it.

Hadhrat Ali (R.A.)'s grandson, Ali bin Hussain bin Ali (R.A.) was once being assisted by his slave girl in performing Wudhu. The water jug slipped from her and fell on his hand and wounded him. Ali bin Hussain (R.A.) looked at her angrily. She immediately recited the verse, which says,

وَالْكَاطِمِينَ الْغَيْظِ

"Allah's special servants are those who swallow their anger"

Ali bin Hussain (R.A.) immediately replied, "I have swallowed my anger." The slave girl then proceeded to recite the verse, which says,

وَالْعَافِينَ عَنِ النَّاسِ

"And those who forgive people."

Ali bin Hussain (R.A.) said, "I forgive your mistake" She then continued,

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

"And Allah loves those who are kind" Ali bin Hussain (R.A.) replied, "Go, I free you for the sake of Allah."

ENDOW EVIL WITH GOOD

Our pious ancestors have all practised upon this verse. Imām Abu Hanifah (R) had an enemy, who would always give him a hard time. On one occasion Imām Saheb (R) went into the bazaar where this person was also present. This person started speaking ill of Imām Saheb till he reached his house. At the entrance of his house Imām Saheb said "I am standing here say what you wish."

Imām Saheb then entered his house ordered for a tray and placed on it some gold pieces, expensive goods and went to the persons' house and told him, "This is for you, as I felt very sorry for you because you had handed all your good deeds over to me by speaking ill of me. There was nothing else I could give to you but this." The person seeing the lofty character of Imām Saheb became extremely moved and asked Imām Saheb to forgive him. He also requested the companionship of Imām Saheb, after some time he became a great Ālim.

This is the way of our predecessors, they would swallow and control their anger and with it do good to those who anger them.

FORGIVE AS MUCH AS YOU DESIRE TO BE FORGIVEN

Similarly, there is an incident of Shaikhul Hadith Hadhrat Moulana Zakariyyah (R). Hadhrat had become angry with an attendant and was scolding him. The attendant was asking for forgiveness, saying that he made a mistake. Shaikhul Hadith (R) replied that if he had done it once or twice it would have been understood, but he had committed this mistake a dozen times. Moulana Ilyas (R) the uncle of Hadhrat Shaikh told him in his ears, "Moulana! Tolerate as much as you would want to be tolerated."

This is the wonderful way of our pious predecessors. May Allah Ta'āla grant us the ability to practise. Āmeen.

MAJLIS NO. 4

Respected friends, before commencing with the actual topic, there is something else I would like to mention. After the Sunnat Khutbah you may have heard me reciting a few couplets. These couplets are from the famous Qasida Burdah. Many of you may have learnt it by now. It should be included in ones recitations. For I have seen many of our pious predecessors who made it a practise of theirs. There are a few who would recite the complete Qasida daily while some would complete it during the duration of the week.

The author is Allāmah Al Busairi (R). I intend stating lessons on it in the Fajr Majlis.

A few of the couplets are:

يا رب صل وسلم دائما ابدا
علي حبيبيك خير الخلق كلهم

هو الحبيب الذي ترجي شفاعته

لكل هول من الأهوال مقتحم

"O Allah! May they be Durood and Salām at all times upon Your beloved the most worthy of Your creations He is the very beloved from whom intercession is hoped, intercession at all times of distress"

Anyhow as I have been mentioning over the last few days about anger. Anger is a natural occurrence but has to be swallowed. If the nafs over powers one and anger is expressed then immediately repent.

AN INCIDENT OF HADHRAT RAIPURI (R)

A disciple of Hadhrat Moulana Raipuri (R) came to visit him at an inappropriate time. On this Hadhrat Moulana became angry which was his right, as one should not arrive by someone at inappropriate times. After the disciple left, Hadhrat Moulana felt greatly disturbed at getting angry with a Muslim. That night Hadhrat Moulana took his staff and went to the disciples' house to ask for forgiveness. The disciple seeing Hadhrat Moulana asking for forgiveness fell holding Hadhrat's feet, saying it was he who was at fault and not Hadhrat.

Such were the practises of our pious predecessors, which was exactly the same practise of Rasulullah (Sallallahu Alaihi Wasallam). We need to embed into our lives such practises too. This will need great effort but once it is achieved, it will become in our nature to control anger.

Such characteristics will become part of our nature just as when one is driving and has to apply sudden brakes. At the time of applying brakes no one has to think twice or start looking for where the brake pedal is, naturally one immediately brakes. With great practise you will find that to apply brakes on our anger will become part of ones nature. The best place and Khānqah to practise this is one's home.

REMEDY TO ANGER

Now remains what are the remedies to anger. The following remedies have been taken from what has been mentioned in the Ahādith and prescribed to us by our pious elders.

REMEDY 1.

COMPANY OF THE PIOUS:

Remain in the company of the pious servants of Allah (Ahlullah). Such people who themselves have learnt to control their anger.

Once a disciple of Hakeemul Ummat Hadhrat Moulana Ashraf Ali Thānwi (R) mentioned that he suffers from anger and requested for treatment to be prescribed. Hadhrat Thānwi (R) replied that he should go to Moulana Muhammad Hasan Kakorwi who lived in Lucknow and remain there for at least 10 days. After some time when he returned people observed that he had cooled down immensely. The disciples asked Hadhrat Thānwi (R) as to how he was cured from this illness of his, as Moulana Kakorwi had not mentioned a word to him regarding anger. Hadhrat told them, "Because Moulana has a tolerant nature, he has within him the faculty of patience and tolerance, and this quality of Moulana's heart was transferred to the disciple's heart."

This is the blessing of spending time in the company of the pious. Moulana Rumi (R) says:

"The company of the righteous will make you righteous,
Company of the wretched ones will make you wretched."

Allama Damiri (R) has written in his book Hayātul Haywān, "Sitting on the skin of a lion creates bravery in a person, the skin of a cow creates humility and the skin of a goat foolishness."

REMEDY 2.

A Hadith states that if you are standing at the time of anger, then sit down, and if you are sitting, then lie down. (Abu Dā'ud Vol.2 P. 659).

A Sahābi was once busy in his farm next to which was the farm of a Jew. Whenever this Sahābi would need water this Jew would stop the flow of the water entering into the Sahābi's farm. This angered the Sahābi who intended

taking a cane to hit him, but on remembering this Hadith of Rasulallah (Sallallahu Alaihi Wasallam) he quickly sat down to cool his anger. After a short while he still felt angry, hence, he lied down on the mud and this cooled his temper.

REMEDY 3.

Mulla Ali Qāri (R) mentions a narration in which the recitation of "Auzubillāhi Minashaytā Nirrajeem" has been mentioned.

(Abu Dā'ud Vol. 2 P.659)

REMEDY 4.

One Hadith has it that at the time if anger Wudhu should be performed.

(Abu Dā'ud Vol. 2 P. 660)

REMEDY 5.

The recitation of Durood Shareef is also very effective.

This I have witnessed myself. Once whilst walking to Masjid-e-Nabawi, two policemen were having an argument. All it took was a third policeman to come and tell them "Recite Durood on the Prophet" and the argument came to an end. Whenever an argument erupts in Madina, people tell them to recite Durood. The blessings of which cools them down. Hence, when anger overpowers us we should resort to reciting Durood.

REMEDY 6.

The Zikr of Allah is also greatly beneficial. Immediately turn to zikr when you become angry.

REMEDY 7.

A few saintly ones have mentioned to scribe on a piece of paper stating "I will not get angry" for remembrance.

REMEDY 8.

After complying with one of the aforementioned, immediately move away from the place.

AHĀDITH ON ANGER

Now listen to a few Ahādith of Rasulullah (Sallallahu Alaihi Wasallam) on the topic of anger so that you may hear both the Qur'ānic verses and the Ahādith. After the Ahādith I will end off with a few sayings of Moulana Jalalluddeen Rumi (R).

HADITH 1.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ مَرْفُوعًا: مَنْ كَتَمَ غَيْظًا
وَهُوَ يَقْدِرُ عَلَىٰ أَنْفَادِهِ مَلَأَ اللَّهُ قَلْبَهُ أَمَانًا وَ إِيمَانًا

“One who controls his anger inspite of having strength to enforce it, Allah will fill his heart with Imān and peace.” (Roohul Ma’āni Vol. 4 P.58)

If a person does not have the ability to look he will not receive the reward of one who controls his gazes. Here one despite having the ability to get angry but still controls himself fearing Allah Ta’āla, will be rewarded with peace and contentment of the heart.

By controlling the anger Allah rewards a person with a great bounty, the bounty of peace and strength of Iman. By not controlling the anger, removes peace from within a person and creates weakness in one’s Iman.

HADITH 2.

عَنْ سَهْلِ بْنِ مَعَاذٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ
كَتَمَ غَيْظًا وَهُوَ قَادِرٌ عَلَىٰ أَنْ يَنْفِذَهُ دَعَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ
عَلَىٰ رُؤْسِ الْخَلَائِقِ حَتَّىٰ يُخَيَّرَهُ مِنْ أَيِّ الْحُورِ شَاءَ-

“One who controlled his anger, though he was able to enforce it, on the Day of Qiyāmat, Allah will call him in front of all the creation and allow him to choose any ‘Hoor’ he pleases to have.” (Abu Dā’ud Vol.2 P. 659)

Women shouldn’t feel what is there in it for them as Allah Ta’āla will make them the queens of the Hoors in Jannat. The pleasure men will derive from the

Hoors the same pleasure women will derive from their husbands. This is the second bounty on controlling the anger.

HADITH 3.

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (إِلَى)
مَنْ كَفَّ غَضَبَهُ كَفَّ اللَّهُ عَنْهُ عَذَابَهُ يَوْمَ الْقِيَامَةِ-

“One who holds back his anger, Allah will hold back His punishment from him on the day of Qiyāmat.” (Mishkāt Vol. 2 P. 434)

This is one of the third bounties.

HADITH 4.

أَخْرَجَ ابْنُ جَرِيرٍ عَنِ الْحَسَنِ: أَنَّ اللَّهَ تَعَالَى يَقُولُ
يَوْمَ الْقِيَامَةِ: لِيَقُمْ مَنْ كَانَ لَهُ عَلَى اللَّهِ تَعَالَى آجْرٌ
فَلَا يَقُومُ إِلَّا إِنْ سَأَنَ عَفَا-

“On the Day of Qiyāmat, Allah will call out: “Stand up, whoever has a right upon Me.” No one will stand up, except that person who forgave others.” (Roohul Ma’āni Vol. 4 P. 58)

ADOPT STEADFASTNESS

To attain all these blessings one has to remain steadfast. Not only for a few days you control yourselves and revert back to square one, but try and remain steadfast forever.

Once Hadhrat Junaid Baghdādi (R) was on his way somewhere as he noticed a thief ready to be executed. He also noticed that both his hands and feet were already cut. Junaid Baghdādi (R) enquired as to why was he being executed for stealing. It was told to him that this thief had stolen again despite already being convicted four times before, which led to his hands and feet being cut off. Junaid Baghdādi hearing this went to the thief and kissed him saying, “I do not kiss him for what he has done but on his persistence of his actions. If only

a believer would have such steadfastness on good he would make his world and hereafter.”

Therefore, dear friend's persistence and steadfastness is very important.

Now finally, listen to the sayings of Moulana Jalaludeen Rumi (R) in his Mathnawi,

“Anger and desire makes one cross-eyed,
And removes steadfastness from within a person.”

He further says, “A person once asked Hadhrat Eesa (A.S.) what is the most severe thing in this worldly life. Eesa (A.S.) answered, “The anger of Allah. It is so severe that even the fire of Hell fears it.” The person then asked as to how one could be saved from it. Eesa (A.S.) replied, “By controlling ones own anger.”

Dear friends! You have heard various verses of the Qur’ān pertaining to anger, various Ahādith and sayings and remedies from our pious elders. Now it is our turn to practise upon all that we have heard. It will be difficult at first; however, after acting upon the advice this difficulty will turn into ease after a short while.

May Allah Ta’āla grant us all the guidance to practise upon all that has been mentioned. Āmeen.

THE HOLY CHISHTIYYA, IMDAADIYYA SPIRITUAL TREE

Muslihul Ummat Hadhrat Moulana Adam Sahib (Damat Barkatuhum) belongs to the auspicious chain of Ahlullah which is linked to Rasulullah (Sallallahu Alaihi Wasallam). The members of this great spiritual order are listed below in order of ascent: (Compiler)

Hadhrat Moulana Adam Sahib (Damat Barkatuhum), Khalifa of:

Hadhrat Moulana Yusuf Motala Sahib (Damat Barkatuhum).

Hadhrat Shaikh ul Hadeeth Moulana Zakariya Sahib (R).

Hadhrat Moulana Khaleel Ahmad Saharanpuri (R)

Hadhrat Moulana Rasheed Ahmad Ganghohi (R)

Hadhrat Haji Imdaadullah Maki (R).

Hadhrat Miajee Noor Muhammaad Jinjhanwi (R)

Hadhrat Haji Abdur Raheem Shaheed (R)

Hadhrat Shaikh Abdul Baari (R)

Hadhrat Shaikh Abdul Haadi (R)

Hadhrat Shaikh Iddud Deen (R)

Hadhrat Shah Muhammad Makki (R).

Hadhrat Shaikh Muhammadi (R)

Hadhrat Shaikh Muhib-bullah (R)

Hadhrat Shah Abu Saeed Ganghohi (R)

Hadhrat Shaikh Nizamud Deen Balkhi (R)

Hadhrat Shaikh Jalaalud Deen (R)

Hadhrat Shah Abdul Quddus Ganghohi (R)

Hadhrat Shaikh Muhammad Farooqi (R)

Hadhrat Shaikh Arif Farooqi (R)

Hadhrat Shaikh Ahmad Abdul Haq (R)

Hadhrat Shaikh Jalaalud Deen Panipati (R)

Hadhrat Shaikh Shamshud Deen Turki (R)

Hadhrat Alaa-ud Deen Sabari (R)

Hadhrat Shaikh Fareedud Deen Shakar Ganj (R)

Hadhrat Khwaaja Qutbud Deen Bakhtiyar Kaki (R)

Hadhrat Khwaaja Mu-eenud Deen Ajmeri Chishti (R)

Hadhrat Khwaaja Uthman Harooni (R)

Hadhrat Khwaaja Shareef (R)
Hadhrat Khwaaja Maudood Chishti (R)
Hadhrat Shaikh Nasirudeen Abu Yusuf (R)
Hadhrat Shaikh Abu Muhammad Chishti(R)
Hadhrat Shaikh Abu Ahmad Chishti (R)
Hadhrat Shaikh Abu Ishaq Shaami (R)
Hadhrat Shaikh Mumshad (R)
Hadhrat Shaikh Hubaira Basri (R)
Hadhrat Shaikh Huzaifa Basri (R)
Hadhrat Shaikh Ibrahim bin Adham (R)
Hadhrat Shaikh Fuzail bin Ayaaz (R)
Hadhrat Khwaaja Abdul Wahid bin Zaid (R)
Hadhrat Hasan Basri (R)
Ameerul Mumineen Sayyiduna Ali bin Abi Taalib (R.A)
Sayidul Mursaleen Hadhrat Muhammad Rasulullah (Sallallahu Alaihi
Wasallam)